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MANUSCRIPTS
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PHYSICS DEPARTMENT

THE
CARLYLE MANUSCRIPTS,
IN
LAMBETH LIBRARY.

AN
ACCOUNT
OF
Greek Manuscripts,
CHIEFLY BIBLICAL,
WHICH HAD BEEN IN THE POSSESSION OF THE
LATE PROFESSOR CARLYLE,
THE
GREATER PART OF WHICH ARE NOW DEPOSITED
IN THE
ARCHIEPISCOPAL LIBRARY
AT
LAMBETH PALACE.

Bonitas autem Codicum judicatur, non tam ætate, certè non sola: et recentiores etiam boni esse possunt, cùm è bonis descripti sunt: quàm primò paucitate et levitate peccatorum et varietatis, deinde conservatione veteris et bonæ lectionis, unde patet scilicet, et à diligente homine scriptos, et è bono libro ductos esse. Nec tamen vitiosi Codices nullius usus sunt. Nam interdum et ipsi lectiones optimas habent.—*Ernesti, Instit. Interpret. Nov. Test. P. iii. Cap. ii. §. 20.*

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PROFESSOR CARLYLE'S MANUSCRIPTS

IN THE

LAMBETH LIBRARY

HIS Grace, the present Archbishop of Canterbury, having purchased certain Biblical and Classical Manuscripts, which had been collected in the East by the late Professor Carlyle, and his friend Dr. Philip Hunt, of which some account has been given in the Catalogue of Manuscripts in the Library at Lambeth Palace, printed in 1812; and among these, which were thus bought, some having been unintentionally mixed, which, it afterwards appeared, were not the property of the ^a learned and

^a The character of the Professor has been thus drawn by one of those gentlemen, who, at his re-

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amiable Professor, and have been since reclaimed by the real owner of them; his

quest, had engaged in the labour of collating his Copies of the New Testament. " Mr. Carlyle died at Newcastle upon Tyne, April 12, 1804, aged 45 years. He was formerly Professor of Arabic at Cambridge, and at the time of his death was Chancellor of Carlisle; by the amiable Bishop of which diocese, (Dr. Vernon,) he had not long been presented to the valuable living of Newcastle. He had also been recently appointed a Chaplain to the Bishop of Durham. Of his knowledge of Oriental literature he gave an elegant specimen in his translation of select pieces of Arabic poetry; and has left a monument of his classical taste for poetry in some posthumous poems, chiefly suggested by scenes in Asia Minor. At the time of his dissolution he was engaged in the preparation of a correct edition of the Arabic Bible. During the short period of his residence at Newcastle, the severe sufferings of the painful disorder, which terminated his existence, prevented his ever engaging in his professional duties. But those who enjoyed the opportunity of access to him in private, and could thus witness his virtues and appreciate the powers of his mind, will long and deeply regret the

Grace has been pleased to approve of an explanation to be given, while yet one of the three persons *who first inspected these Manuscripts for the Lambeth Library* exists, of the several circumstances connected with the literary additions to his Grace's Library, derived from these Eastern researches; in order both to ^b rectify

loss of a man, whose premature fate has deprived the world of one of its great and distinguished ornaments." Athenæum, vol. ii. p. 123.

^b An extensive circulation has been given to some observations on these Manuscripts in a popular publication, from which the following extract is made; wherein are circumstances, relating to the present and subsequent pages, not exactly stated, which by an attentive perusal of the present compilation may be easily rectified. "The long debated question relating to the treasures of ancient literature, supposed to be concealed in the libraries of the Seraglio, the Mosque of St. Sophia, and the Colleges of Dervises at Constantinople, has at length been settled by the researches of Dr. Hunt and the late Professor Car-

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mistaken notions which have obtained, and incorrect assertions which have been made,

lyle; and the result of their inquiries is, that 'in none of those vast collections is there a single classical fragment of a Greek or Latin author, either original or *translated*. The volumes were in Arabic, Persian, or Turkish; and of all of them Mr. Carlyle took exact catalogues.' Surely this is too sweeping a sentence. It was not possible for these gentlemen, without an examination of the books themselves, to ascertain that they contained no *translated* fragments of a classical author. We think it, on the contrary, very probable that some of the Arabic MSS. may contain portions of Aristotle or Galen, or of later Greek writers. It appears from Professor Carlyle's description, that the library of the seraglio is built in the form of a Greek cross, and is not more than twelve yards in length from the extremity of one arm to that of the other. It contains 1294 MSS., mostly Arabic, with a few of the best Turkish writers. The Professor must have made good use of his time, for during his short stay in the seraglio 'he is certain that there was not one volume which he did not separately examine; but he was prevented by the jealousy of the moulahs, who accompanied him, from

respecting them ; and to notify, in the removal of such as have been reclaimed, the

making out a detailed catalogue of the whole ;' and, indeed, if the moulahs had been out of the way, it would have required a quick eye, and the pen of a ready writer, to make out a catalogue of 1294 oriental MSS. in two or three *hours*. He obtained, however, a catalogue of the library of the patriarchs of Jerusalem, the largest in the empire, and even got permission to carry a few of the most valuable to England. *These, together with a large collection of Arabic MSS.* [not so, as the following pages will prove,] *were transmitted, we believe, to this country, and deposited in the archiepiscopal library at Lambeth, by the munificence of the present Primate.* We are, however, not quite certain whether Mr. Carlyle did not misunderstand the *permission* which he had obtained from the Patriarch of Jerusalem ; for we have heard it reported, that this venerable dignitary of the Greek church has reclaimed his valuable MSS. And it appears from an expression in one of Dr. Hunt's papers, that the volumes were only *lent*. In truth we are not a little surprised at the facility with which the Professor was permitted to bring away from more than one Library, *several of what he judged to be the most*

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loss which the Library has sustained. Over the numbered article in the Cata-

curious MSS., as for instance, six from the famous library of St. Saba. We had been led to understand, that the alienation of this kind of property was expressly forbidden by the rules of the Greek Church." *Quarterly Review*, April 1818, pp. 237, 238.

There is also mention made in the learned notes to a very useful Sermon, preached at a Visitation, before the late Bishop of Peterborough, by the Rev. S. T. Bloomfield, M.A. July 1, 1816, of circumstances in regard to these Manuscripts, very judiciously expressed, and only in a slight instance not free from mistake. "It is well known to scholars, that upon the death of the late Professor Carlyle, some valuable Manuscripts were purchased of his widow, [not his widow, but his sister,] and deposited in the Lambeth collection. There is, indeed, a report, that a part of them have been claimed by the Patriarch of Jerusalem, who contends that he had not given, but lent them to Professor Carlyle. The claim of the Patriarch will, I hope, be strictly investigated; and even if it should appear to be well founded, the munificent intention of the Archbishop of Canterbury will lose none of its effect."

logue, over the notice of its contents, the lover of Classical and Biblical learning may still cast his eye not altogether in vain ; though great indeed may be the difficulty, which now he might experience, in finding access to the article no longer in this Library to be found. From the exercise of kind permission and ready encouragement to promote the student's views, in regard to such articles, the Primate of all England is now disabled ; and if such are now returned to places, where indolence or want of curiosity may believe them " treasures, better hid ;" we can only lament that they are not nearer at hand for literary exertion to overturn that notion, and for munificent patronage to countenance that exertion.

Before the explanation, approved by the Archbishop of Canterbury, be given, it may be expedient, at least it may be in-

teresting, here to collect some particulars respecting the Manuscripts in question, and the late owner of them, which are dispersed in printed works.

And, first, the details of his researches in order to obtain these Manuscripts, given by Mr. Carlyle himself, present themselves to notice ; which, however, were not published till *long after his Manuscripts had been sent to Lambeth Palace*. To the Lord Bishop of Lincoln, in July 1800, he wrote as follows : “ One ^c of my excursions from Jerusalem was to the Monastery of St. ^d *Saba*, in order to examine the Library

^c Memoirs relating to European and Asiatic Turkey, &c. Edited from Manuscript Journals by Robert Walpole, M.A. 4to. 1817. p. 162.

^d What Mr. Carlyle here calls St. *Saba*, will be best explained from a description of *Mount Athos*, among other places, by Joseph Georgirenes, Arch-

of Manuscripts there. It had been often mentioned to me, and I was resolved if possible to investigate it. I believe I did run a little more hazard than was perfectly prudent, as the whole country at present swarms with banditti; however, by means of a guard, consisting of those very persons that I dreaded, I arrived in safety, and had the pleasure to make a complete

bishop of Samos, translated into English in 1678, in p. 87. "The first and most ancient Monastery is *St. Laura*, built by Athanasius, who obtained special licence of the emperor of Constantinople to retire hither, and found a College of Monks; so called from *that Monastery of Laura of Bethlehem, where St. Saba lived.*" See also *Ibid.* p. 104. "*St. Saba* was eminent in the time of Anastasius, Justinus, and Justinianus, emperors of Constantinople; and died in the 94th year of his age. His name is yet remarkable among the Eastern Christians, especially at *Mount Athos*, whose first Monks were but a colony of his disciples, and whose ancientest College is called *Laura* from his *Laura in Palestine.*"

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examination. Except, however, *twenty-nine Copies of the Gospels*, and *one of the Epistles*, this celebrated Library does not contain any thing valuable: the rest of it, to the number of 300, consists of Fathers, Homilies, Legends, and Rituals. I was permitted by the Superior to bring along with me *six of what I judged the oldest Manuscripts*, viz. *two Copies of the Gospels; one of the Epistles; two Books of Homilies and Apostolical Letters*, which I took for the sake of the quotations; and *a Copy of the Sophist Libanius*, the only work like a classic author that I met with. I hope the Patriarch [of Jerusalem] will allow me to convey them *to England*." The Professor has given a ° similar account, in a letter of the same date, to the Bishop of Durham, of his pursuit and success; saying that he was permitted to bring away

° Walpole's Memoirs, ut supr. p. 183.

with him the six Manuscripts, already named, *to Constantinople.*

Next, in a letter dated in Feb. 1801, to the former of the two Prelates, the Professor thus speaks of his pursuit and acquisitions. “^f I have examined and taken a Catalogue of the Manuscripts in the Library belonging to the Patriarch of Jerusalem, the largest I believe in the empire; and have even *obtained permission to carry a few of those which I judged most valuable to England.* The rest, consisting of 130, are made up chiefly of Homilies, Books of Offices, and Controversial Writings against the Roman Church. I have likewise examined the Libraries, if such they may be called, contained in the Convents of the Prince’s Islands, as well as those in Constantinople; and *have been able* (and I as-

^f Walpole’s Memoirs, ut supr. p. 176.

sure your Lordship I have not stolen even one) *to obtain twenty-nine Greek Manuscripts, containing the Gospels or Epistles.* We have only gotten three Manuscripts on profane literature ; viz. a *Libanius* ; an *Eutropius*, with a continuation ; and a *History of the Siege of Thessalonica by the Latins, in the time of Count Baldwin.* Most of the Manuscripts are upon vellum, and some undoubtedly very ancient. Nor have I, my Lord, been less fortunate in my Arabic acquisitions ; having ransacked the bazaars at Constantinople so frequently, that I think I have obtained all the valuable books in this language that the shops contained ; at least, all those whose price was not too great for me to attempt the purchase. My Arabian Manuscripts amount to nearly 100, picked out of at least forty times that number, and consisting (as far as my knowledge enabled me to form a judgment) of some of the best historians,

biographers, natural historians, geographers, and poets, in the language. So that upon the whole, my Lord, I cannot but flatter myself that the collection of Manuscripts which I have formed is one of the most valuable ever sent at one time to England."

In a letter, dated in the following April, to the latter of the aforementioned Prelates, the Professor is more particular in the relation of what he had acquired, and truly interesting in the narrative of what preceded his hazardous labour and the successful issue of it. " ^s After leaving Constantino-ple, and spending sixteen or seventeen most interesting days upon the Troad, I proceeded by the route of Tenedos and Lemnos to the Holy Mountain. In my voyage between the two last places I was

^s Walpole's Memoirs, ut sup. p. 194, et seq.

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exposed to a most dreadful storm, which we have every reason to believe proved fatal to several vessels, of the same size as ours, that quitted Lemnos in company with us. But a merciful God thought fit to preserve us. After being buffeted about in our little caique for upwards of twelve hours, we were safely landed under the hospitable walls of one of the Monasteries in the peninsula of Mount Athos. As I had previously provided myself with letters both from the government and the Patriarch, I was received with every mark of kindness, and introduced into every repository that I wished to examine. The whole number of convents upon the mountain consists of twenty-two; and each of these is furnished with a Library of Manuscripts, more or less numerous according to the wealth and importance of the society to which it belongs.—During my stay, which consisted of rather more than

three weeks, I think I may venture to say I did not omit examining one Manuscript, which I had an opportunity of looking at on Mount Athos. I believe their number amounted to almost 13,000. And unless there may be a few ecclesiastical authors deposited in some private hands, I do not conceive that there are any existing on the mountain which we did not inspect. From the specimens of Monastic Libraries which I had before examined, I own I did not entertain much hopes of finding any of the grand desiderata in profane literature. And to confess the truth, my Lord, I have not been disappointed. For except *one Copy of the Iliad, and another of the Odyssey; a few of the edited Plays of the different Tragedians; a Copy of Pindar and Hesiod; the Orations of Demosthenes and Æschines; parts of Aristotle; Copies of Philo and Josephus;* we did not meet with any thing, during the whole of our re-

searches, that could be called classical. We found however *a number of very valuable Manuscripts of the New Testament*; though certainly none so old, by some centuries, as either the Alexandrian Codex, or the Manuscript of Beza; indeed I think *I have myself procured some Manuscripts of the New Testament from Monasteries in the neighbourhood of Constantinople, as old as any I saw in the Libraries of Mount Athos. We met with only two Copies of parts of the Septuagint; and not one Manuscript, of any consequence, in either Syriac or Hebrew.*"

The next reference must be to the valuable narrative of Dr. Hunt, the companion of the Professor's labours. And from this some particulars may be extracted, as well subservient to the illustration of their joint diligence, as to the explanation of the fruits of it finding their way into the Lam-

beth Library. What excited this diligence, was an opinion, which had long been prevalent, that the Libraries in the palaces of the Grand Seignior, and in the city of Constantinople, contained some important Greek Manuscripts, which had escaped the destruction occasioned by the Turks in the year 1453. “^h During our residence at Constantinople,” Dr. Hunt therefore says, “ Mr. Carlyle and myself visited all the Monasteries of the Greek Monks, or Caloyers, on the Princes’ Islands, in the Sea of Marmora. Their names are Prin-kipo, Chalke, Prote, Antigone, Oxia, Platia. The Manuscripts in their Libraries did not contain a single classical fragment; but *there were many Copies on paper and vellum of different parts of the New Testament, written apparently about the 11th, 12th, and 13th centuries: The most beau-*

^h Walpole’s Memoirs, ut sup. p. 85.

tiful of these we bought from the Monks, who use printed books in the service of the Church, and attach little value to their ancient Manuscripts. These are now deposited in the Archbishop of Canterbury's Library at Lambeth.

“ In the collegiate-house belonging to the Greek Patriarch of Jerusalem, who resides at Constantinople, we found a very well furnished Library, including a considerable number of Manuscripts, the greater part of them on subjects connected with theology and ecclesiastical history ; but none of them of very high antiquity. There were also a few detached fragments of some of the Greek classics. The Patriarch behaved to us with the utmost liberality, not only sending one of his chaplains to assist us in making a Catalogue of the Library, but *allowing us to take any of the Manuscripts we might wish to send to England*

for the purpose of being examined and collated. Such as we thought interesting or curious were forwarded to London, along with those procured from the Princes' Islands ; and they are now in the Archbishop's Library at Lambeth.

“ The result of our labours was, that we examined every Library within our reach, which was likely to contain any valuable Manuscript, and that *we sent to London twenty-seven Codices of different parts of the New Testament, besides an Arabic and a Persian Version.* In addition to these Mr. Carlyle procured a number of Oriental Manuscripts relating to history and poetry. These, since his decease, have been purchased by the East India Company.”

Dr. Hunt afterwards mentions another great object of Mr. Carlyle and himself,

namely, to examine the ancient Manuscripts in the different Convents of Mount Athos. “ⁱ Our stay being delayed,” he says, “at [the Convent of] Batopaidi, we had an opportunity of forming some acquaintances in the Convent.—Our inquiries respecting the Library of the Convent were always evaded; and at length we were told that the Manuscripts were merely Rituals and Liturgies of the Greek Church, and in very bad condition. On pressing our request to be admitted to see them, and adding that it had been the primary object of our visit, we were shewn into a room where these old tattered volumes were thrown together in the greatest confusion, mostly without beginning or end, worm-eaten, damaged by mice, and mouldy with damp.—We found Copies of the New Testament not older than the twelfth and thirteenth

ⁱ Walpole's Memoirs, ut supr. p. 201.

centuries, and a variety of theological works, of Chrysostome, Basil, Gregory of Nazianzum, and others; and an infinity of Liturgies, Canons, and Church-Histories. The only interesting Manuscripts we saw were two Tragedies of Æschylus, the Iliad, a Copy of that very ancient poem the Batrachomyomachia; the works of Demosthenes, Athenæus, Lysias, Galen; some parts of Aristotle, Hippocrates, and Plato; two Copies of the Apocalypse, and the Jewish History of Josephus: but none of them bore marks of remote antiquity. *We requested permission to take them to England for the purpose of having them collated with our printed Copies; but the Hegoumenos said, he could not grant it, without express leave in writing from the Patriarch of Constantinople.*"

After the visit of the two travellers to the Libraries of the other Convents of

Mount Athos, from which it does not appear that they either wished to borrow or to purchase any Manuscript; Dr. Hunt thus concludes. “^k We had now made a complete investigation of all the Libraries in the Monasteries of this peninsula, and taken Catalogues of all the Manuscripts they contain; each of which we had ourselves individually examined. The state in which we found these tattered and mouldy volumes, *cum blattis et tineis pugnantes*, often without beginnings or endings, rendered the task very tedious; and our patience was put to a very severe trial by not once discovering an unedited fragment of any classical author.” The learned reader is finally gratified with this recapitulation by Dr. Hunt: “^l *The Libraries*

^k Walpole's Memoirs, ut sup. p. 220.

^l Walpole's Memoirs, ut sup. pp. 220, 221.

in the Islands of the sea of Marmora, and of Mount Athos; of the Patriarch at Constantinople, and of St. Saba near Jerusalem; were carefully examined by Mr. Carlyle or myself."

With these preliminary notifications in mind, the reader will materially assist his observation in what follows.

On the 17th March, 1806, Mrs. M. Carlyle, the sister of the Professor, informed the Archbishop of Canterbury by letter, that she had forwarded to his Grace two boxes of Greek Manuscripts, collected by Dr. Hunt and her late brother. In this letter, Mrs. Carlyle states, that "all the accounts she has of the Codices is contained in the Hints printed by Mr. Carlyle for the use of the gentlemen who were to have assisted him in the collation; of which she

has taken the liberty of putting two [copies] in the boxes: by which the Archbishop will see, the letter and number, in the first leaf of each Codex, will ascertain the place where it was procured. Mrs. Carlyle believes most, if not all, of the other large Manuscripts were brought by her brother from Syria. The Arabic and Syriac Copies, which she has likewise sent to the Archbishop, she always understood, were Mr. Carlyle's own. Of the former she has no doubt, as his name is marked with a pencil at the beginning by himself."

Dr. Hunt had before addressed a letter to his Grace, bearing the date of Feb. 28, 1806; in which he says, "in compliance with your Grace's request I have the honour of sending you extracts from the letters of my late friend Professor Carlyle, respecting the Manuscripts collected by us:

in the East ; as well as a copy of what his sister has written in answer to my proposal of transferring them to your Grace.”

The first part of this communication is the whole of the Professor's letter to those gentlemen whom he wished to assist him in the business of collation, which has been printed in the Preface to the Catalogue of the Manuscripts preserved in the Library at Lambeth Palace, as the greater part of it also has been in other compilations. It is necessary here to reprint it.

“ Dear Sir,

“ Upon looking over and arranging the different Manuscripts which I have brought from the East, I find the Greek ones, containing the New Testament, either wholly or in part to be much more valuable as well as numerous, compared with those already known, than I apprehended. For, I

believe, they amount to near a *tenth part* of all the Manuscripts of the New Testament that have yet been examined in Europe.

“ Some of these Manuscripts are only lent me for the purpose of collation ; at least I am bound to return them to the Patriarch of Jerusalem, should he ever demand them. I am very desirous therefore of having the whole number of Codices I possess collated as soon as possible. In order to bring this about, I have determined to make application to my different clerical friends whom I conceive equal to the task, and who would not dislike such an employment, to lend me their assistance in completing my plan. It is on this account I now address myself to you, having no doubt of your possessing the first of the two requisites I have mentioned, and trust that you feel the second.

“ It is unnecessary for me to say any thing with regard to the ^m utility of such a

^m The plan of the Professor for publishing an edition of the Greek Testament, is more fully detailed by the gentleman, whose character of his learned friend has already been copied; and is too important to be omitted in a description of some of the materials which were to form it. “ It was intended not only to comprise all the Various Readings collected by former editors, together with those of a numerous selection of Manuscripts which he had himself made in Syria, Palestine, and the Grecian Islands; and which, at the period of his death, were in the hands of several gentlemen who had undertaken to collate them;—but also to exhibit the variations between the different printed editions. In the paper, to which I refer, Mr. Carlyle, without entering into a detailed account of this part of his plan, states, that, ‘ if his proposals meet with encouragement from the public, he means to give all the various readings that have been published by previous editors of the New Testament which are not found to be erroneous. But as most of these editors have made use of a different text from that of Mills (by which he proposed to collate his MSS.) in adapting their various readings, it will be

scheme, as it is now universally acknowledged that Collation is the true basis of

necessary to collate the text of each of these editions with that of Mills, and to mark down every variation from Mills's text in the same manner as the various readings of a MS. Such a collation will occasion some trouble, but it will also be attended with considerable advantage, as it will afford an opportunity of comparing, at one glance, different editions of the Greek Testament with each other, and observing the several alterations that have been inserted in the text by the respective editors.'

“ To facilitate the execution of this part of his comprehensive plan, it was his design to have arranged all the printed Testaments under two general classes, viz. standard copies, i. e. those which have been admitted as received texts, including all those which have strictly followed them; and independent editions, i. e. such as have followed no particular established text, but have been formed by their respective editors according to their own judgment. Under this last class he proposed to arrange such editions as those of Matthaei, Alter, Woide, and Kipling, on account of their being printed from some uncollated

all Biblical Criticism. But I will add, that if you favour me with your assistance,

codices. By this arrangement a very considerable degree of labour would have been avoided, since by collating only those standard copies in the first class which varied from each other, the necessity of collating any subsequent editions that professedly followed them would be entirely done away. The editions in the second class professing to follow no previous copy, but being formed either directly from some unprinted codex, or varying from the received texts by the admission of readings presumed to be superior or more authentic, such as those of Colinaeus, Bengel, Bowyer, Griesbach, &c. would of course all require to be distinctly collated.

“ Much and deeply for the interests of sacred literature in particular is it to be regretted, that this truly eminent and indefatigable critic should have been cut off in the midst of this and other unaccomplished schemes of literary usefulness. When the MSS. were returned in consequence of his death, a very small proportion of them, not, I believe, above three or four, had been completely collated, nor any one of the printed editions even commenced. As one

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the trouble to yourself will not be great. I shall not think of requesting you to col-

of those to whom a share of the labour had been assigned, I cannot but lament that *a work of such obvious importance should be abandoned*. The particular part which Mr. C. proposed to take himself in his intended work, was to have arranged in regular order for publication the various readings which each of the gentlemen, who engaged to collate the Greek codices, would have supplied from the MS. committed to his care. Besides these collations, he had moreover designed to obtain the various readings of several codices yet remaining uncollated in the public libraries of this kingdom, as well as from the re-collation of many which former editors of the New Testament had not opportunities of investigating. But the great and important part of his extensive plan, which he chiefly reserved for himself, was the collation of the Eastern versions. Though in this very laborious undertaking he had the benefit of some assistance, especially from Mr. Moises, a gentleman considerably skilled in oriental literature, and advantageously known from a very useful grammar of the Persian language, which forms one of the regular books of study in the East India service, yet still the most material part devolved

late the whole of the New Testament, but only the Epistles, or the Acts and Epistles, as you like.

upon himself. The extent to which he intended to carry this part of his design will appear from the following enumeration which he has given of his oriental manuscripts.

“ Mr. Carlyle hopes to supply, by his own exertions, and the assistance of some of his friends skilled in Eastern literature, what has been hitherto one of the great desiderata in biblical criticism ; viz. to examine accurately the ancient oriental versions of the New Testament, which have been generally quoted only through the media of miserable Latin translations, and to add their various readings” to his collection of Greek ones. “ These versions are chiefly, 1. The Syriac one of the Peshito, supposed to be not much posterior to the first or second century : this Mr. C. trusts completely to investigate. 2. The Syriac one of Philoxenus, where it has not been already examined with accuracy by others. 3. The Arabic one contained in the Polyglot, the text of which Mr. C. is now engaged in publishing. 4. The Arabic one of Erpenius, which, as it is unaccompa-

“ The Manuscripts have no contractions, and are in general written in a large hand; so that when two or three trials have familiarized your eye to the few letters which

nied by a translation, has hitherto been seldom quoted. 5. An Arabic MS. of the four Gospels, brought by Mr. C. from Constantinople. 6. The Persic version of the Gospels given in the Polyglot. 7. The Persic version of the Gospels edited by Wheeloc. 8. The Hebrew version of St. Matthew's Gospel, and of the Epistle to the Hebrews. Besides the above, Mr. C. hopes to be able to enrich his work with the various readings of some other versions that have not yet been published in any edition of the New Testament.” Athenæum, vol. ii. p. 122. et seq. p. 333, et seq. Some collations, made by gentlemen to whom Mr. Carlyle applied, are preserved among other papers relating to his collection in the Lambeth Library; they are the labours of the Rev. Mr. Farrer, the Rev. Mr. Forster, the Rev. Mr. Sanderson, the Rev. Mr. Ekins, the Rev. Mr. Bolton, the Rev. Mr. Bennet, the Rev. Mr. Symons, and the Rev. Mr. Fenton; and they belong to three of the copies returned to the Patriarch of Jerusalem, viz. one of those marked *C*, and two of those marked *I*.

differ in form from our common alphabet, the difficulty in comparing the Manuscript with a printed copy will not be much greater than that of comparing two printed copies with each other. This is all that is requisite to be done, except marking every discrepancy between the Manuscript and the published text with accuracy. And as I should not think of publishing the various readings for at least a year, I should hope the intermediate time would give you an opportunity of granting my request without interfering with your other avocations.

“ I need scarcely add that, when the work appears, the names of those gentlemen, who have assisted me in it, will be given in the preface with every acknowledgment that their kindness has deserved.

“ I shall be obliged to you for as early

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an answer as is convenient ; as, should you favour me with your help, I should furnish you with a Manuscript, either of the Gospels or Acts and Epistles, by the middle of next month, when I expect to be in your part of the world. And, should you think proper to decline my proposal, which I trust you will do without hesitation if you dislike it, I must look around for some other assistant in your room.

“ I am, &c. &c.

“ J. D. CARLYLE.”

After this letter, Dr. Hunt, in his communication to the Archbishop of Canterbury, details what Mrs. Carlyle denominates the Hints ; which also have appeared in some publications, and are here again required in illustration of the object of these pages.

“ Mr. Carlyle’s collection of Manuscripts of the New Testament, like every other numerous one formed in the East, is composed of Codices of *five* different kinds ; viz.

“ *First*, Those containing the Gospels, which are always arranged according to the order observed in our Canon. Of these there are ten Greek Codices, and an Arabic one.

“ *Secondly*, Those containing the Acts and Epistles ; where the several books are generally, though not always, arranged in the following manner. First, the Acts ; then the Catholic Epistles of James, i. of Peter, ii. of Peter, i. of John, ii. of John, iii. of John, Jude ; after these come St. Paul’s Epistles ; and lastly, that to the Hebrews. Of these there are seven Codices.

“ *Thirdly*, The Book of Revelations. Of this we have only one Codex.

“ *Fourthly*, Evangelistaria, i. e. Selections from the Gospels, some containing more, and some fewer, of these selections, not arranged according to the order in which they naturally stand, but according to that in which they are appointed to be read, as *lections* or lessons, by the Greek ritual. Of these there are four Codices.

“ *Fifthly*, Praxapostoloi, i. e. similar selections from the Acts and Epistles, placed like the foregoing, according to the order in which they are appointed to be read. Of these we have five Codices.

“ These two last species go under the common name of *Lectionaria*.

“ The whole of the present Manuscripts

were either brought by Mr. Carlyle from Syria; or furnished by the Patriarch of Jerusalem, from his library at Constantinople, or, lastly, collected by Mr. Hunt and Mr. Carlyle in the Islands of the Archipelago, and of the Sea of Marmora. They are therefore divided into three classes, each marked with the initial letter of the source from whence it came. If from *Syria*, with *S*; if from *Constantinople*, with *C*; if from the *Islands*, with *I*. The different Codices that belong to each class, will be numbered 1, 2, 3, &c. By this means every Manuscript will have its appropriate and peculiar designation."

To the preceding remarks there was the following addition in Dr. Hunt's letter. "There are also some fragments of classical works in Greek, particularly of *Aristophanes*, *Aristotle*, *Demosthenes*, &c." But no mention is made of any Manuscript be-

longing to others ; while indeed some fragments of very great importance, not here enumerated by Dr. Hunt, were sent, and have been reclaimed. Dr. Hunt subjoined the following extract from Mrs. Carlyle's letter to himself, dated Feb. 24, 1806. "As to the Manuscripts, I think that, as the survivor, you have an undoubted right to dispose of those brought from Constantinople in any way you please ; nor could you have fixed upon any place more agreeable to me to deposit them in, than under the patronage of the Archbishop of Canterbury. I shall therefore with the utmost satisfaction consign those brought by my brother from the Monastery of St. Saba in Syria, and those collected by him in that neighbourhood, to his Grace. As to those purchased by yourself and my brother in the Sea of Marmora, my share shall certainly go with the rest. It would give me great pain to separate what has cost us so

dear to collect together. At the same time I do not conceive myself authorized to refuse any compensation for them which the Archbishop, *after inspection*, may think proper to make me. My brother, the day before he died, said to me that as his unfortunate journey had been attended with a great pecuniary loss to his family, I must make what I could of his Manuscripts for the benefit of his daughter. I am therefore at this time in treaty with the India Company about the purchase of the Arabic ones ; but I shall try to separate from them the Arabic Version of the New Testament, which I cannot suppose is a particular object with them. I shall also send to the Archbishop a Syriac Manuscript of the ^a N. T. which I believe my brother considered to be the most valuable Manuscript

^a This is a mistake. See the list of the Manuscripts presently given.

he had. I shall also send the collations that had been made at the time of his death, together with the small Manuscripts and fragments brought by my brother and yourself from Mount Athos. I should wish to keep the Latin Manuscript of *Eutropius* as a relic, and as being of no value to the scholar or antiquary : but if you feel any scruple, pray have none in telling me so ; and it shall be sent with the rest to his Grace, as soon as I hear again from you."

Such were the notices, and no other, respecting these important Manuscripts, given by the sister and the friend of the late Professor. Nor was any further communication transmitted with them, or received respecting them, till about ten years after they had been deposited in the Lambeth Library.

In the Professor's letter upon the sub-

ject of collation, and in the Hints subservient to that business, which have been cited, the acknowledgment from the Professor however, will not be forgotten; *that some of these Manuscripts of the New Testament were only lent him for the purpose of collation; at least that he was bound to return them to the Patriarch of Jerusalem, should he ever demand them; and that those, furnished by the Patriarch of Jerusalem from his Library at Constantinople, were marked with the letter C.*

The two boxes, which Mrs. Carlyle has mentioned, were opened in the Lambeth Library on the 24th of April 1806, in the presence of the Right Rev. Dr. Dampier at that time Lord Bishop of Rochester, (afterwards of Ely,) the Rev. Dr. Charles Burney, and the compiler of these pages, who was then the keeper of the Archbishopal manuscripts and records. They con-

tained thirty-seven volumes of various sizes; four of which were numbered and distinguished by the letter *C*; eighteen, in like manner, by the letter *I*; and five, by *S*. The rest of the Codices had none of these distinctive marks; six having no distinction whatever; one, that of the Greek letter Ψ ; one, that of *LVT*; one, that of *IA**; and the last, that of *Carlyle*. It was of course °believed, that *those only, which were marked C, were not intended to be fixed in the Lambeth Library*; and, upon this belief, prices were fixed upon the rest, after seven-

° “ When your Grace purchased from me the MSS. brought by my late brother from the East, I informed your Grace of the circumstance that some of them were liable to be reclaimed; and in consequence four of the MSS. were not included in the valuation. These four were all that, at that time, I thought it possible could be reclaimed.” Letter from Mrs. Carlyle to the Archbishop of Canterbury, dated Aug. 19, 1816.

ral examinations of them, which the Archbishop of Canterbury approved and paid. The following thirty-three volumes, (the four which were marked *C* having never been entered in the Lambeth Catalogue, because they were reserved for the demand of the Patriarch of Jerusalem,) are here exactly described from the notices already given of them in the printed account of the Archiepiscopal Manuscripts, yet with some additions, now requisite, subjoined in notes; and *those which have been reclaimed from this number, and have consequently left their places in his Grace's Library, are the following, viz. No. 1180, No. 1181, No. 1184, No. 1198, No. 1202, No. 1206.*

They are here recited, as this account of the Manuscripts may meet the eye of many who have not seen the Lambeth Catalogue, and to whom the information of the existence of these departed treasures may at least be interesting.

No. 1175. ^p *Codex membranaceus, in quarto, Sec. xi. aut ineun. xii.*

Quatuor Evangeliorum Codex. *Desunt duodecim commata priora primi capituli S. Matthæi. Ad finem Codicis, sequuntur pars ultimi commat. septimi capituli S. Joannis, et octavi priora undecim, in folio unico. Incipit, και επορευθη εκατος εις τον οικον αυτου. Ιησους δε επορευθη εις το ορος των ελαιων, κ. τ. λ. I. 1. In hoc et in seqq. Codd. Nov. Test. Variantium Lectionum messis inveniri queat. [Vide Preface to the Lambeth Catalogue.]*

^p Dr. Burney was afterwards of opinion, that this Codex was of greater antiquity, and might probably be ascribed to the latter part of the tenth or beginning of the eleventh century. It may be proper here to mention that Dr. Burney has collated the Gospel of St. Mark from this MS. viz. No. 1175, and from No. 1176, 1178, 1179, and 1192; and has left this his very important labour in nine *fasciculi*, which are now in the Lambeth Library; as are the rest of his observations, here mentioned, upon the Lambeth MSS.

No. 1176. ^q *Codex membranaceus, in quarto, Sec. xiii.*

Quatuor Evangeliorum Codex. *In folio primo figuræ quædam miniat. et deaurat. pænè evanidæ. Sequuntur Evangeliorum Capita. In fide Codicis (chartac.) Χρονικον κατα σαρκα του κυριου ημων Ιησου Χριστου. I. 2.*

No. 1177. ^r *Codex membranaceus, in quarto, Sec. xii.*

Quatuor Evangeliorum Codex. *In initio valdè mutilus. I. 3.*

^q This Codex Dr. Burney also thought to be more ancient, and to belong perhaps to the eleventh century; and he has pronounced it a Manuscript *eximia notæ*. Others have thought it of a later age.

^r Of this Codex Dr. Burney has given an analysis, although he has considered it a Manuscript of little worth. “*Mendis erratisque ita scatet,*” he says, “*ut scriptorum imperitiæ et oscitantie luculentissimum fiat argumentum.*”

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No. 1178. ^a *Codex membranaceus, in quarto. Sec. x.*

Quatuor Evangeliorum Codex. Desunt priora septem commata, et octavi pars prim. cap. S. Matthæi. Hunc Codicem commendat scriptura nitidissima. I. 4.

No. 1179. ^b *Codex membranaceus, in quarto, Sec. xii.*

^a Upon this Codex Dr. Burney has bestowed a very minute analysis. It may here be added, that of this ancient Manuscript “*in quibusdam locis ita evanidum est atramentum, ut ex styli ferrei impressione voces et sententiæ tantummodò legi possint. Accentus tres,*” Dr. Burney observes, “*et spiritus duplices notantur; et plerumque ἰῶτα adscriptum propriis verbis adnectitur.*”

^b Of this Codex, which he afterwards considered as ancient as the preceding, Dr. Burney has also given a critical analysis; and it is entitled by him *Codex præstantissimus*, while at the same time he laments its imperfection both at the beginning and the end.

Quatuor Evangeliorum Codex. In initio
et in fine mutilus. I. 5.

No. 1180. ^u *Codex chartaceus, in quarto,*
Sec. xiv. [Reclaimed.]

Quatuor Evangeliorum Codex. I. 6.

No. 1181. *Codex chartaceus, in quarto,*
Sec. xiv. [Reclaimed.]

Acta Apostolorum, Epistolas Catholicas
et Pauli omnes, complectitur hic Codex.
I. 7.

No. 1182. *Codex chartaceus, in quarto,*
Sec. xii.

Acta Apostolorum, Epp. Catholicas et

^u Dr. Burney has drawn up some particulars re-
specting this Manuscript which is no longer in the
Lambeth collection.

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Pauli omnes, complectitur hic Codex. Epistolæ primæ S. Joannis conclusio, et reliq. ad finem Codicis, à diversâ manu exarata sunt. I. 8.

No. 1183. *Codex chartaceus, in quarto, Sec. xiv.*

Acta Apostolorum, Epp. Catholicas et Pauli omnes, complectitur hic Codex. I. 9.

No. 1184. *Codex chartaceus, in quarto, Sec. xv. [Reclaimed.]*

Acta Apostolorum, Epp. Catholicas et Pauli omnes, complectitur hic Codex. In initio mutilus. Incipit, *τη σοφια και το πνευματι ω ελαλει*, Act. Ap. cap. 6. com. 10. A diversâ manu duo folia, Codicem claudentia, exarata sunt. I. 10.

No. 1185. *Codex chartaceus, in quarto, Sec. xv.*

Acta Apostolorum, Epp. Catholicas et Pauli omnes, complectitur hic Codex. In fine mutilus. I. 11.

No. 1186. * *Codex membranaceus, in quarto, Sec. xi.*

Pauli Epistolas, et Apocalypsin, complectitur hic Codex. Mutilus autem in initio et in fine. Incipit, *Rom.* xvi. ver. 15. παν [sc. Ολυμπαν] και τους συν αυτοις, κ. τ. λ. Post verba επι τω θρονω, λεγοντες 'Αμην, *Rev.* cap. xix. ver. 4. lacuna valdè deflenda. I. 12, 13.

No. 1187. *Codex membranaceus, in quarto, Sec. xiii.*

Lectionarium ex Evangeliiis. I. 14.

* This Codex perhaps may be pronounced as the most valuable of the whole biblical collection.

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No. 1188. *Codex membranaceus, in quarto, Sec. xiii.*

Lectionarium ex Evangeliiis. I. 15.

No. 1189. *Codex membranaceus, in quarto, Sec. xiii.*

Lectionarium ex Evangeliiis. I. 16.

No. 1190. *Codex membranaceus, in quarto, Sec. xiii.*

Acta Apostolorum, Epp. Catholicas et Pauli omnes, olim continebat hic Codex. In medio et in fine valdè mutilus, laceratus, exustus. Scripturam exhibet nitidam, literis sæpissimè deauratis. I. 17.

No. 1191. *Codex membranaceus, in quarto, Sec. xiii.*

Lectionarium ex App. Actis et Epistolis.
In initio et in fine Codex mutilus. I. 18.

No. 1192. ^y *Codex membranaceus, in
quarto, Sec. xiii.*

Quatuor Evangeliorum Codex perpul-
cher. S. 1.

No. 1193. *Codex membranaceus, in
quarto, Sec. xiii.*

Lectionarium ex Evangeliiis. In fine
mutilum. S. 2.

No. 1194. *Codex membranaceus, in
quarto, Sec. xiii.*

^y This is the last of the Biblical Manuscripts col-
lated by Dr. Burney, who agrees as to the age as-
signed to it.

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Lectionarium ex Apostolorum Actis et Epistolis. In fine mutilum. Scriptura nitidissima, literis sæpè deauratis. S. 3.

No. 1195. *Codex membranaceus, in quarto, Sec. xiii.*

Lectionarium ex App. Actis et Epp. In initio mutilum. S. 4.

No. 1196. *Codex membranaceus, in quarto, Sec. xiii.*

Lectionarium ex App. Actis et Epp. In fine mutilum. S. 5.

No. 1197. *Codex chartaceus, in octavo, folior. 32.*

1. Chrysostomi Homilia, Gr. *Spuria ac prætermissa*. Vid. Chrysost. Opp. tom. xiii. p. 316. edit. Bened. fol. 1.

2. Επιστολη του κυριου ημων Ιησου Χριστου προς της αγιας κυριακης. *fol.* 5.

3. Preces, Gr. *fol.* 11.

No. 1198. *Codex chartaceus, in quarto, Sec. xii.* [Reclaimed.]

Lectiones ex Psalmis et Prophetiis Vet. Test.

No. 1199. *Codex chartaceus, in quarto.*

Βιβλιον χρονογραφον. Incipit, Απ' αρχῆς ἐποίησε ὁ Θεὸς τον οὐρανὸν χωρὶς ἄστρον.

No. 1200. ^z *Codex chartaceus, in quarto min.*

^z This Codex has been mistakenly described from the account sent with the Manuscripts. It is a Syriac Psalter, and appears to have been derived from the Maronites.

Quatuor Evangeliorum Codex Syriacus.

No. 1201. *Codex chartaceus, in quarto.*

Quatuor Evangeliorum Codex Arabicus.

No. 1202. *Codex chartaceus, in quarto.*

[Reclaimed.]

Lectiones ex Veteri Testamento.

No. 1203. *Codex chartaceus, in quarto min. folior. 58.*

1. Dionysii Periegesis, Græcè. Deest folium primum. *fol. 1.*

2. Æschyli Persæ, cum Argumento. Gr. *fol. 27.* Lectiones quasdam melioris notæ exhibet hic Codex. *Mutilum verò folium 56.*

No. 1204. *Codex chartaceus, in quarto, folior. 68.*

Aristotelis Problemata XXXVIII. Gr. Codex autem in initio et in fine, blattarum tinearumque industria, valdè mutilus. Incipit sectione β, scil. Ὅσα περὶ ἰδρωῶτα, (confer. Aristot. Opp. fol Lugdun. 1590, vol. 2. p. 395.) his verbis, οὐ γὰρ ταὐτὸ προοδοποιεῖται, ad finem sectionis. Sectionis γ, δ, ε, integræ. In Sectione Ὅσα ἐκ τοῦ πῶς κείσθαι, κ. τ. λ. variantes plurimas lectiones exhibet hic Codex. Sectiones ζ, η, θ, integræ. επιτομη φυσ. integ. Sect. ια integra. Sectio ιβ integra. In sectione ιγ deest quæstio ultima quæ in impressis invenitur. In sectione ιδ deest etiam ultima quæstio quæ in impress. invenitur. Sectio ιε integra. Ad finem Sectionis λη, περὶ χροῶαν, reliquæ integræ, nisi quòd in Codice deest ultima quæstio quæ in impressis invenitur.

Αιτιαὶ φυσικαὶ. fol. 60. ^a Verba sequentia

^a At this part of the description of the Codex the compiler of the account of these Manuscripts desired

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exhibet hoc opusculum, ως Αριστοτελης φησιν,
et postea πως Θεοφραστος οιεται.

Πως το δακρυον γινεται. fol. 65.

Αριστοτελης Συναγωγή περι παραδοξων ακουσματων.
fol. 66. Ab initio ad περι ην θανματων τι.
Confer. edit. ut. suprà, vol. 1. p. 711.

No. 1205. *Codex chartaceus, in quarto,*
min.

Lycophronis Cassandra, cum Argumento
et Scholiis. Ex initio ad finem ver. 520.
Notandum, quòd in Codice ver. 490 ponitur
pro ver. 480. Codex parùm vetus.

the favour of illustration, which seemed requisite, from Dr. Burney. Upon reading the passage, it demanded, he said, consideration; and afterwards, expressing his desire to look again "into the Aristotle MS. for I have not yet been able (as he wrote to the compiler of these pages) to trace the author of the passage which stopped us at Lambeth," the Archbishop lent him the MS. but no further remark occurred.

No. 1206. ^b *Codex chartaceus, in quarto, foliorum 259.* [Reclaimed.]

Variorum Auctorum Opuscula, partim integra, partim mutila, diversis sæculis, nec ab eâdem manu scripta. *Horum quædam sunt inedita; et in aliis Variantium Lectorum seges est fertilis et intacta.*

In initio, folia recentia xi. Sequuntur folia antiqua ccxlii. In fine, folia recentia vi. In foliis xi in initio Codicis continentur, 1. Excerpta ex Luciano, scil. ex primo

^b It must be gratifying to every sound scholar to know, that of this invaluable Codex Dr. Burney has left a full analysis, abounding with the most curious and important criticism; which is in the Lambeth MS. Library. It was indeed owing to the first critical examination of this book, as well as of the MS. Demosthenes, No. 1207, by this most accomplished master of Grecian literature, that the less extensive, but careful, description of these two Codices has been indebted.

libro *De Scribendâ Historiâ*. 2. Ἰππίας ἢ Βαλανεῖον. 3. Περί Πένθους. Hæc omnia à recenti manu sunt, et lectu minimè facilia; caractere circumductionibus nimis onerato. Ad finem Codicis quinque folia cum dimidio, eâdem manu scripta, Carmen senariis scriptum monasticis exhibent. Ad calcem ultimæ paginæ, 1760 Ἀυγουστου 16.

In foliis antiquis continentur Opuscula sequentia. 1. Libanii Sophistæ Declamationes quinque, cum sextæ initio, scil. Ὁ Νεοκλῆς, cui præfigitur argumentum edito plenius, rubro caractere, at pœnè evanido, descriptum. *fol.* 1. Ὁ Θεμισοκλῆς, cui præfigitur rubro et pœnè evanido caractere argumentum ineditum. *fol.* 8. b. Ὁ Κίμων, cui deest argumentum, et præfigitur, Ὡς ἀπὸ τοῦ Κιμῶνος. *fol.* 16. Κατὰ Μοιχῶν, cui deest argumentum à Morello et Reiskio editum. *fol.* 21. b. In fol. 3. i. e. Cod. 23. b. *Notandus est hiatus duarum linearum, in*

editionibus nullis notatus : In margine à primâ manu, 'Ουκ ἀλλῶς ἦν γεγραμμένον τοῦτο : Locus forsân ex Poetâ quopiam desideratur. Πλουσίου λογος : in Codice argumentum, quod in Libris editis datur, omittitur ; et aliud ineditum, rubro caractere, exhibetur. fol. 28. b. Κορινθίων λογος : Hujus Orationis exordium tantùm in Codice servatur : argumentum quoque omittitur. fol. 10. b. Hæc folia, quæ Libanii Declamationes exhibent, miro modo disjuncta sunt, et temerè disposita.

2. Herodotus. Ultima pars libri primi. fol. 35. Initium libri secundi. fol. 41. Post folium 58, hiatus in Codice valdè deflendus. Sequitur, aliâ manu, Calliopes, vel noni libri, initium. fol. 59.

3. Demosthenes. Voces ultimæ Orationis IV. in Philippum. fol. 67. Libanii Argumentum in Demosthenis Orationem

de Coronâ. *fol. 70.* Demosthenis de Coronâ Proæmium, cum Scholiis Græcis ad marginem. *fol. 70. b.*

4. Simplicius. In Categorias Aristotelis. *fol. 75.* *In initio et in fine mutilus ; quum titulo, tum auctoris nomine, defectus.*

5. Heraclides. Allegoriæ Homericæ. In initio mutil. Inscriptio et auctoris nomine prætermittis, incipit, *fol. 124.* δι οὐ μαλιτα, juxta finem capitis xlvi. secundum editionem Nic. Schow, Gotting. 1782. p.

61. *Omnes libri impressi his vocibus terminantur, ἔμμηνοι γὰρ αἱ τούτων φοραὶ, καὶ κατὰ προθεσμίαν πνέουσαι. Accedit in hoc Codice vera et γνησία Opusculi conclusio, quinque paginis cum dimidiâ comprehensa ; nunquam edita, nusquam alibi visa.*

6. Demosthenes. Olynthiacæ Orationes. Libanii Argumentum Olynthiacæ primæ

Orationis. fol. 136. *Scholia sunt scripta in margine ; et in fol. 137. b. locus à primâ manu omissus, à manu secundâ inseritur : Deest etiam folium inter fol. 138. et fol. 139. Olynthiaca secunda, cum Argumento Libanii, et Scholiis in margine. fol. 144. Deest folium inter fol. 153. et fol. 154. Olynthiaca tertia, cum Libanii vel incerti auctoris Argumento ; et Scholiis in margine, rubro caractere scriptis. fol. 156. Oratio integra, undecim ad calcem versibus exceptis.*

7. Rhetor Anonymus. fol. 170. *Opus ineditum, in fine mutilum, De Arte Rhetoricâ. Hæc ipsa Prolegomena Rhetorica laudat Leo Allatius, De Patriâ Homeri, Cap. iv. p. 58. Anonymum vocat Scriptorem. Verba quæ citat inedita, exhibet hic Codex, fol. 171. b.*

8. Demosthenes. Oratio prima in Phi-

lippum. *fol.* 178. *Deest initium. Incipit,*
 μηδὲ δισμυρίους ξένους. Libanii Argumentum
 Orationis de Pace. *fol.* 190. Sequitur
 aliud Argumentum, ut videtur, ineditum.
fol. 192.

9. Libanii Epistolæ Decem. *fol.* 194.
Omnes inter illas quas edidit Wolfius :
scil. Μοδέστῳ *duæ :* Κελσῳ *duæ ;* Βρασίδα,
 Χρωματίῳ, Πολυχρονίῳ, Ηρακλειάνῳ, Αντιπάτρῳ,
 Αλεξάνδρῳ ; *ultima autem in fine mutila.*

10. Aphthonius. Τὰ Προγυμνάσματα τῆς
 Ρητορικῆς. *fol.* 202. *Deest in Codice auc-*
toris nomen. At Operis initium, nunquam
editum, nec editoribus notum. Scholiastæ
tamen antiquo ab Aldo edito (1509) lege-
batur hoc exordium. Deest ἐγκώμιον Θουκυδίδου,
 quod exemplum laudationis exhibent edi-
 tiones.

11. Succedit cujusdam, ut videtur, ad

filium Admonitio. Tres paginas occupat, et volumen claudit.

No. 1207. *Codex chartaceus, in quarto, foliorum 232.*

Demosthenes. In initio et in fine, blattarum tinearumque industriâ, et, quæ perniciosior est, hominum incuriâ, mutilus. *Magni tamèn propter variantes Lectiones est æstimandus. Hæ cum optimis Libris, à Taylora et Reiskio collatis, plerumque consentiunt.*

A folio 105. b. usque ad fol. 152. b. est ab aliâ manu, recentiori, ut videtur; certè minùs perspicuâ, et minùs eleganti.

Hic Codex, quantùm conjectare licet, omnes quæ exstant, Demosthenis Orationes olim continebat, ad numerum quinquaginta et octo. Ex his quatuordecim tantùm nunc

exhibet integras, et decem mutilas. In initio Codicis, quod docent signaturæ, folia viginti et tria desunt; quot autem in fine, non facile est asseverare. In Codice etiam perierunt folia 8, 201, 208, et 225.

1. Orationis Olynthiacæ tertiæ folium unum. *fol.* 1*.

2. Oratio in Philippum tertia. *fol.* 1. *Mutila.*

3. In Philippum quarta. *fol.* 2. *Mutila.*

4. Ad Philippi Epistolam, cum Argumento. *fol.* 9. *Integra.* Deest Epistola Philippi.

5. De Haloneso, cum Argumento. *fol.* 12. *Integra.*

6. De Chersoneso, cum Argumento. *fol.* 16. *Integra.*

7. In Androtionem, cum Argumento et Scholiis. *fol. 23. b. Integra.*

8. Contra Midiam, cum Argumento et Scholiis. *fol. 34. Integra.*

9. Contra Aristocratem, cum Argumento. *fol. 62. Integra.*

10. De Corona, cum Argumento et Scholiis. *fol. 90. b. Integra.*

11. De Falsa Legatione, cum Argumento et Scholiis. *fol. 135. Integra.*

12. In Timocratem, cum Argumento et Scholiis. *fol. 173. Integra.*

13. De Classibus, cum Argumento. *fol. 195. Integra.*

14. De Republica ordinanda. *fol. 198. b.*

Mutila. Deest enim folium 201, quod scriptam exhibuit olim hujus Orationis conclusionem, cum Argumento pro Megalopolitis.

15. Pro Megalopolitis. *fol.* 201. *Integra.* Deest Argumentum.

16. De Rhodiorum Libertate, cum Argumento, *fol.* 204. b. *Integra.*

17. Adversus Cononem. *fol.* 107. b. *Mutila.* Argumentum omittitur, deest folium 208, et Orationis quarta pars perditur.

18. Oratio Funebris. *fol.* 211. b. *Integra.* Deest Argumentum.

19. De Fœdere Alexandreo. *fol.* 214. b. *Integra.* Deest Argumentum.

20. Adversus Leptinem, cum Argumento. *fol.* 217. *Mutila.*

21. In Aphobum Orationis secundæ folium unum. *fol.* 232.

22. In Onetorem prioris Orat. fol. un. *fol.* 233.

23. De Corona Præfecturæ Navalis Orat. fol. un. *fol.* 234.

24. Contra Calliclem Orat. fol. un. *fol.* 236.

The depository of the Manuscripts, thus described, was made known to the world in the Catalogue of the Lambeth Manuscripts which the Archbishop of Canterbury directed to be printed, and was pleased to distribute to the Bishops, several public libraries, and some particular friends, in

the year 1812. Early in 1816 a communication was made to his Grace, that *besides the four Manuscripts marked C, which had always been reserved for the Patriarch of Jerusalem's demand, and were never entered in the Lambeth Catalogue, others, which formed a part of his Grace's purchase, were by the same venerable person reclaimed, as having been only lent to the Professor.* These were described as "*two Copies of the Gospels, three of the Acts of the Apostles, and Libanius, from the Convent of St. Saba; and two Copies of the Gospels, two Psalters, and Eutropius, from the Library of the Convent dependant upon the Holy Sepulchre.*"

The four reserved Manuscripts, marked C, were *three Copies of the Gospels, and one of the Acts of the Apostles: These, the two Psalters, and the Libanius, so distinctly demanded, the Archbishop of Can-*

terbury immediately directed to be set apart from his Grace's Manuscripts; yet deferred sending them till he might be enabled to ascertain which were the *other Copy of the Gospels*, and the *two other Copies of the Acts of the Apostles*, required; there being of these no specific designation in the claim, nor any notification upon the Manuscripts themselves. After application both to Mrs. Carlyle and Dr. Hunt for any distinctive information as to these which it might be in their power to give, and after their obliging replies that they knew of none, it seemed just that as the *Copies of the Acts of the Apostles* could be selected only from the series of the Manuscripts marked *I*, the *Copy of the Gospels* should be withdrawn from the same series. Accordingly the valuable Copy, (No. 1180,) and the two Copies of the Acts, (No. 1181, No. 1184,) were added to those which had been set apart; and,

after a long and minute examination of the *Libanius* by the late Dr. Charles Burney, (as already stated,) were in 1817 delivered, by the keeper of the Lambeth Manuscripts, at the office of the Secretary of State, to the care of the under Secretary for the Foreign Department, William Hamilton, Esq. for the favour of his consigning the package to the charge of the Right Hon. Sir Robert Liston, the English ambassador to Turkey; in order to be given to the Patriarch of Jerusalem. These with the *Eutropius*, transmitted by Mrs. Carlyle, corresponded in number and title to what were reclaimed by the application to the Archbishop of Canterbury; and thus the subject terminated.

The valuations of these Manuscripts had been made by each of the persons, who first inspected them in the Lambeth Library, naming in their turn a sum for each

Manuscript or Codex, which either was accepted by the others, or advanced according to their respective recommendations. Over any of the rest the Codex, containing the *Libanius*, displayed in the price assigned to it, pre-eminence; and next in value to it is the *Demosthenes*, which still retains its place in the Archbishopal Collection. These valuations were not only approved by the Archbishop of Canterbury, but were dignified by his Grace's joining with them an appreciation of his own.

It has been mentioned that the late Bishop of Ely, and the late Dr. Charles Burney, were two of the persons who examined these Codices; men of all others the most eminently qualified, indeed, to decide at once upon the character and worth of any literary collection, whether manuscript or printed. The circumstance

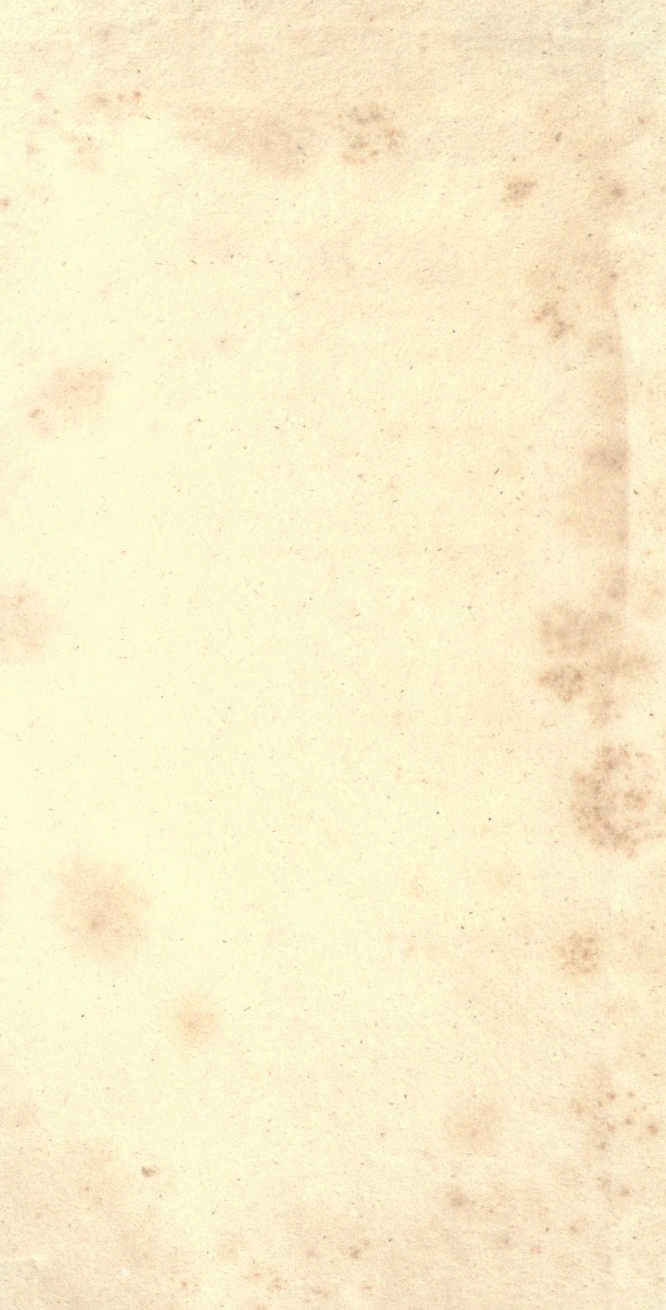
of office occasioned the third person, him who has compiled these pages, to share in the employment; and by him it was found, what here he gratefully relates, that abundant advantages to the collection which was about to be placed under his care, as well as to his own humble attainments, were derived from the observations of these accomplished scholars. Indeed there could be hardly any literary application to the Bishop of Ely and Dr. Burney, from which he, who made it, might not acquire what would improve his taste as well as enlarge his knowledge. To the accuracy also of their communications was always added a frank and pleasant manner, which relieved the apprehensions of the diffident, and brightened the musings of the reserved. Their benevolence and learning were inseparable. Even in their detections of "science falsely so called," of criticism unwarrantably urged, and of asseveration

unjustly made, while they manifested the acuteness of their discernment, they spared the reflection which might too severely wound, and with candour rectified and supplied what was wanting or erroneous. Nor were they so vain of their attainments, or so tenacious of their opinions, as to require or expect undeviating submission to them. They possessed, with its other excellencies, the modesty of sound learning. They could say, upon several occasions, as Jerome once has said, “ Aut profer meliores epulas, et me convivâ utere ; aut qualicunque *hâc cœnulâ nostrâ* contentus esto.” And yet from listening to their sayings, (as it has been finely spoken by Dr. Parr of the criticisms of Bentley,) men of letters have professed to rise “ as from a *cœna dubia*, where the keenest or most fastidious appetite could find gratification in a profusion of various and exquisite viands, which not only pleased the taste, but in-

vigorated the constitution." They are gone ; but to every lover of literature their memory will be dear ; to no one more so than to him, who calls to mind, with sincerest gratitude, in this description of their united services, how much he was honoured and edified by his long acquaintance with both, and how especially he was obliged to repeated kindnesses of the Bishop. They are gone ; but their talents and acquirements will transmit the remembrance of them to posterity with the venerable distinction, ° ANΔΡΕΣ ΟΝΟΜΑΣΤΟΙ.

° Ecclus. cap. iv. ver. 3. Vers. Septuagint.

HENRY JOHN TODD.



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